



The Library
of the
CLAREMONT
SCHOOL OF THEOLOGY

1325 North College Avenue
Claremont, CA 91711-3199
1/800-626-7820

THE
INSTITUTE
FOR
ANTIQUITY
AND
CHRISTIANITY

•
The
Claremont
Graduate
School

THE MAGICAL BOOK OF MARY
AND
THE ANGELS:
IN ENGLISH TRANSLATION

by Marvin W. Meyer

OCCASIONAL PAPERS
NUMBER 38

ENTER FOR BASIC RESEARCH
THE ORIGINS AND MEANING
OF OUR CULTURAL HERITAGE:

THE ANCIENT NEAR EAST

THE CLASSICAL CULTURE
OF GREECE AND ROME

THE BIBLICAL WORLDS
JUDAISM AND CHRISTIANITY

Angels

7.
pers

ces

1800.
erg.
5.

11.
ers

OCCASIONAL PAPERS
of
THE INSTITUTE FOR ANTIQUITY AND CHRISTIANITY

Editor: Jon Ma. Asgeirsson

EDITORIAL BOARD

James M. Robinson & Karen J. Torjesen

Robert H. Eisenman

James D. Hester

Ronald F. Hock

F. Stanley Jones

Karen L. King

Rolf P. Knierim

Burton L. Mack

Marvin W. Meyer

Edward N. O'Neil

Birger A. Pearson

Gesine S. Robinson

James A. Sanders

Tammi J. Schneider

Teresa M. Shaw

Marvin A. Sweeney

The OCCASIONAL PAPERS are published by the Institute for Antiquity and Christianity, 831 North Dartmouth Avenue, Claremont, CA 91711-6178 for the members of the Society for Antiquity and Christianity. Annual fees for Society membership are \$50.00. The annual library subscription fee to both the BULLETIN and OCCASIONAL PAPERS of the Institute for Antiquity and Christianity is \$50.00. Individual copies of this paper may be acquired from the Institute for a prepaid fee of \$10.00. This issue was produced in March and distributed in April of 1997.

BF
1600
.M3413
1997

Theology Library
SCHOOL OF THEOLOGY
AT CLAREMONT
California

The Magical Book of Mary
and the Angels

Marvin W. Meyer

Chapman University, Orange

Introduction

The Coptic text translated here (P. Heid. Inv. Kopt. 685) is a part of the substantial manuscript collection of the Institut für Papyrologie of Ruprecht-Karls-Universität, Heidelberg. P. Heid. Inv. Kopt. 685 is a parchment codex, consisting of 20 pages (= 10 leaves or 5 sheets), with a variety of spells and recipes of magic, or ritual power. Of the spells and recipes, two dominate the codex: the prayer of Mary (2,6-8,29) and the adjuration of the nine angelic guardians, or guardian angels (12,1-16,7). Hence, I have assigned a title for the codex, "The Magical Book of Mary and the Angels," after the contents of the book.

angels

97.
apers

nces

1800.
berg.
85.

II.
pers

P. Heid. Inv. Kopt. 685 is also a palimpsest, and the magical spells and recipes constitute the second text copied onto the parchment. The earlier text has been studied in some detail by Hans Quecke ("Palimpsestfragmente eines koptischen Lectionars"), who tentatively assigns the text to the ninth century. Quecke concludes that this earlier text is a part of a Coptic lectionary, written in two columns, with readings from the apostle Paul for certain religious holidays. Although the holidays are not specified and the months are not named in the material that has been preserved and is legible, an extant title and several rubrics (or portions of rubrics) clarify the use of the text. The title describes the text as providing the readings for holy festival days in the Coptic church calendar. The following are examples of two of the rubrics: "[1. Read] this on day 1 [. . .]. . . . [2.] Read this on day 2. (The) apostle." The first reading, for day 1, is 2 Corinthians 5:17-6:4a, a passage that was to be read, as elsewhere, on New Year's Day, the first day of the Egyptian month Thoth (August 29): "So if anyone is in Christ, that person is a new creation. The old things have passed away—look, they have become new" (5:17).

The second, magical text of P. Heid. Inv. Kopt. 685 was probably copied onto the parchment sheets sometime around the mid-tenth century. Prior to this, however, the Coptic lectionary was disassembled and the earlier text erased for subsequent textual use. The parchment leaves were trimmed, and rotated 90 degrees, so that the sheets comprising the present codex are the leaves of the previous codex. The parchment sheets were most likely assembled into the present codex before the magical text was copied. Ink traces (at the ends of several lines) that carry from one page of the present codex onto another page (and onto another sheet) indicate that the sheets must already have been assembled into this codex at the time that ink was applied. The parchment sheets were perforated and three leather thongs inserted and tied to form the present single-quire codex. Pages 1 and 20 (sheet 1, hair side [?]) were left blank, to function as a front and back cover.

"The Magical Book of Mary and the Angels" is published, for the first time in its entirety, in my critical edition, *The Magical Book of Mary and the Angels* (P. Heid. Inv. Kopt. 685), with Coptic text, English translation, commentary, and photographic plates. The translation published in this Occasional Paper is taken, with permission of the publisher, from this volume. Portions of the text were previously translated or discussed in Angelicus Kropp, *Der Lobpreis des Erzengels Michael* and *Oratio Mariae ad Bartos*, and Hans Quecke, "Zwei koptische Amulette." For a detailed discussion of issues in the magical text, see my edition.

I would also like to note here, as I noted in the prefatory material in the critical edition, that at the 6. Internationaler Koptologenkongress, held in July 1996, Stefan Jakobielski, Director of the Polish Archeological Expedition to Old Dongola in the Sudan, indicated that this archeological work has yielded a series of Greek and Coptic texts written on the walls of a crypt, among them a Greek version of the magical prayer of Mary found in P. Heid. Inv. Kopt. 685. At the same meeting, a colleague who is a Copt told me that during his childhood his family used an Arabic version of the same prayer of Mary, and that even today a Coptic church in Cairo celebrates the power of Mary who dissolves iron fetters. In August 1996 Girgis Daoud Girgis and I visited this church, and there we saw, adjacent to a chapel on the right, a modern painting depicting Mary praying and Matthias being delivered from bondage. Such is the geographical and chronological extent of use of some of the traditions reflected in P. Heid. Inv. Kopt. 685.

angels

97.
apers

nces

1800.
berg.
85.
.II.
pers

Works cited

Kropp, Angelicus M. *Der Lobpreis des Erzengels Michael (vormals P. Heidelberg Inv. Nr. 1686)*. Brussels: Fondation égyptologique reine Élisabeth, 1966.

_____. *Oratio Mariae ad Bartos: Ein koptischer Gebetstext aus den Giessener Papyrus-Sammlungen*. Berichte und Arbeiten aus der Universitätsbibliothek Giessen, Vol. 7. Giessen: Universitätsbibliothek, 1965.

Meyer, Marvin W. *The Magical Book of Mary and the Angels* (P. Heid. Inv. Kopt. 685): Text, Translation, and Commentary. Veröffentlichungen aus der Heidelberger Papyrussammlung, Neue Folge, Nr. 9. Heidelberg: Universitätsverlag C. Winter, 1996.

Quecke, Hans. "Palimpsestfragmente eines koptischen Lektionars (P. Heid. Kopt. Nr. 685)." *Muséon* 85 (1972): 5-24.

_____. "Zwei koptische Amulette der Papyrussammlung der Universität Heidelberg (Inv. Nr. 544b und 564a)." *Muséon* 76 (1963): 247-65.

Translation

(2)

This is the 21st prayer (that) the virgin¹
 Mary spoke (on) the day (of) her¹
 falling asleep. It restrains all the powers of¹
 the adversary (and) it cures every⁵
 disease and every sickness, in peace, Amen.¹

Now Mary lifted up her eyes¹ to heaven,
 toward God almighty.¹ She said,

I entreat you today,¹
 who exists for ever.
 I praise you¹⁰ today,
 Yaō, who is coming upon the¹ clouds of heaven,
 Sabaōth, who is¹ stronger than them all,
 who exists¹ before all the aeons,
 before¹ heaven and earth appeared.¹⁵
 Heaven became for you a throne¹
 and the earth a footstool for¹ your feet.
 Listen to me today,¹
 through your great, blessed name.¹
 Let all things submit to me,²⁰
 for I am Mary,
 I¹ am Mariham,
 I am the mother¹ of the life (of) the whole world,¹
 I myself am NN.
 Let the rock¹ split before me today,
 let the iron²⁵ dissolve before me today,

(3)

let the demons withdraw¹ before me today,

angels

97.
papers

nces

1800.
berg.
85.II.
pers

let the powers¹ of the light appear¹ to me,
 let the angels and the⁵ archangels appear¹ to me today,
 let the doors that are bolted¹ and closed <open> for me,¹
 at once and quickly,
 so that¹ your name may become my helper¹⁰ and life,
 whether in all the day¹ or in all the night.¹

Atōnai Cherem Atōma¹
 Chialas Babōth Stieph¹
 Ba Satha Chithi Tha Sabaōth,¹⁵
 God, listen to me today,¹
 you who are seated upon your¹ exalted throne,
 before whom there tremble¹ all spirits,
 those of heaven¹
 and those of the earth
 and those who are under²⁰ the earth
 and those who are in the air,
 who¹ are troubled before your great,¹ holy name,
 which is

(4)

Yaō Sabaōth Atōnai¹ Elōi,
 you who destroy everything¹ in which there is malice,
 all acts of magic¹ and sorcery (that) happen⁵
 through wicked and¹ meddlesome people,
 whether blindness¹
 or lameness¹
 or speechlessness
 or headache,¹
 or attack of the demons,¹⁰
 whether having a fever
 or¹ being troubled
 or depressed¹

or hemorrhaging
 or¹ having pain from the demons,¹
 or oil or fruit¹⁵ <or> (?) a potion in a jar (?).

In short,¹ let whatever he has be eradicated,¹ through your great, holy name,¹
 from NN. Let NN become safe¹ in his body, and his entire body²⁰ become
 strong, his sinews¹ and his bones, and his flesh become¹ safe from all¹ magic
 of people and all attacks of the¹ demons of the day and the night,²⁵ whether
 fates or gods.

(5)

Punish the demons of the¹ day and of the night, that they may¹ withdraw from
 NN and he may become¹ completely safe in his body⁵ and his soul and spirit.
 Let him know¹ that you are God and there is no¹ other besides you,

lest¹ the nations say,
 There is no help¹ for them.

For you are the Lord¹⁰ Sabaōth,
 the great one in the heavens and¹ upon the earth.
 Everything you wish¹ you do.

I adjure you today,
 by¹ the salvation (of) your 24 bodiless¹ elders,
 whose names are¹⁵

Bēth Bētha Ruēl Matatiēl¹
 Riēl Richaēl Chōbanta Chōmē¹
 Eicham Mam Sabaōth Rōēl¹
 Nōēl Nōēl Umiēl Tatiēl¹
 Katatiēl Zariēl Ariēl Yaō²⁰
 Bētha Patruēl Sakia Ariēl:¹

Release me, NN, today.

I beg and¹ I invoke you today—

angels

97.
apers

nces

1800.
berg.
85.11.
pers

I, NN—¹
 that you send me your holy¹ power,
 and it cleanse all spirits²⁵ of disease
 that inhabit the body of NN.
 Let¹ them flee from all magic,
 and let him become¹ strong (in) his body

(6)

and soul and his spirit.
 Let him know¹ that he has help¹ in the Father in heaven.

Amen,
 Jesus,¹ Amen,
 Jesus Christ, Amen,
 Jesus, Amen,⁵
 Jesus Christ, Amen,
 the faith of the¹ Nicaeans,
 Amen, Amen, Amen, it is so!¹

Sanctus, Sanctus, Sanctus, Lord Sa'baōth!
 Heaven and earth are full¹ of (your) (?) holy glory!

You are holy,¹⁰ you are holy, you are holy,
 who is seated¹ upon the chariots of the cherubim,¹
 with these great creatures drawing¹ them,
 each one¹ of them having 6 wings,
 Bathuriēl, the Father (of) what is heavenly¹⁵
 and what is earthly,
 who is seated on high,¹
 appear to me,

Marmaru¹ēl
 Marmaruniēl
 Marmaruēl¹
 Marmaruniēl
 Marmaruē¹
 Marmaru

Marmar
 Marmam,²⁰
 you who struck the sea by your holy power,¹
 come to me today,
 great¹ God who is in heaven.

I adjure you today,¹
 (by) the salvation (of) your 7 archangels,¹
 who were with you before you²⁵ created Adam,
 the first human:¹
 May they come to me today,¹
 and watch over and protect the body of NN.

(7)

I adjure you today, Michaēl,
 and¹ Gabriēl, Raphaēl, Suriēl,¹ Salaphoēl, Azuēl,
 and the name(s) of the¹ powers that I have named:⁵
 Let Michaēl be at his right,¹
 until <I> save NN,
 yea, yea, at once,¹
 Gabriēl be at <his> left,
 until I¹ take from him all pain and fear,¹
 let Raphaēl place a crown upon his¹⁰ head,
 let Suriēl sound the trumpet before¹ him,
 let Rakuēl give glory and¹ favor to him
 in the presence of all¹ the generation of Adam
 (and) all the children¹ of Zoe,
 through the name of Yaō Sabaōth.¹⁵

Let him become safe
 through the name of Atōnai¹ Elōi,
 let him become safe
 through the name of Yaō¹ Sabaōth Uriēl,
 the great God¹ in heaven.

I adjure you today,

angels

97.
apers

nces

1800.
berg.
85.II.
pers

you of (?) these ¹ great, holy powers,
Mēs Bētha ²⁰ Phraggis.

I adjure (you) today
by your ¹ 24 veils that you made
through ¹ your wisdom,
yea, yea!

I adjure (you) today ¹
by the chalice of blood
from which the angels ¹ drank,
until they received holy spirit, ²⁵
that (you) send me your holy hand ¹
upon the water and the oil ¹
set before me—
me, NN— ¹
and let her come down upon them,

(8)

namely, St. Mary, the holy virgin, ¹
and bless the water,
that it become ¹ salvation and purification,
so that at the ¹ moment that NN is washed with it, ⁵
let him become safe,
yea, yea, at once, at once! ¹

I adjure you today,
(by) his 4 ¹ imperishable mysteries,
who are ¹ Daveithea Eleleth Ōrem ¹ Mōsiēl,
who are spread out ¹⁰ over the 4 directions of heaven.

I adjure (you) today, ¹
Father almighty, by (?) the holy sounds, ¹
whose names are Achi Acha Acham ¹ Ra.

I adjure you today,
by the first ¹ word that arose in your heart ¹⁵
and became your only ¹ Son,
who is Jesus Christ,
and his ¹ holy powers that I have named, ¹
that you send ¹ me our holy Mother of God, ²⁰
St. Mary, the holy virgin, ¹
and she bless them and the water,
and she consecrate ¹ them
and seal (the) water (and) the oil, ¹
so that at the moment that I pour the water ¹ upon NN,
he may become strong ²⁵ and healthy and completely
well, ¹
through (the) power of the Father and the ¹ Son
and the Holy Spirit,
for ever ¹ and ever,
Amen, Amen, Amen, ¹
yea, yea,
at once, at once,
Jesus Christ!

(9)

Procedure: 7 bay leaves; 7 leaves of a ¹ thorn bush (?); 7 sticks of a plant
of Mary; 7 sticks ¹ of Ethiopian mint; 7 lemon leaves; 7 ¹ sticks of wood of
Abraham; a new pot; ⁵ spell-free (?) water. Fast while the moon ¹ is waxing;
offer myrrh; write with new alēchtam; ¹ genuine (olive) oil, a burning lamp,
until you are finished. ¹

angels

97.
apers

nces

1800.
berg.
85.

11.
pers

	Mary	Mary Magdalene ¹
Jesus Christ (in ring letters)		Mary the ¹⁰ daughter (?) of Clopas ¹
		Mary of ¹ James ¹
Maria	(ring signs,	
Mariham	ring letters,	
Marihēu	drawing of	unceasing (?)
Marisei	Mary)	pain (?)

Iamlichos Martianos Marximos Antinias¹
 Ebsaimēs Ouasik Marouer
 Titra Maō Tap¹⁵keh
 Titra Thapas
 Titra Thapaoh Ethoou,¹
 (I adjure you)
 that you (fem. sg.) go out of God's creature.¹
 The Lord said by his own mouth,
 You shall not¹ enter the creature.
 If you are disobedient¹ to me,
 I shall seal (your) mouth with a bit ²⁰
 and put a bond (?) on (your) foot.
 I have said this (?),
 I shall do it (?),
 yea, yea!¹

OOOOOOOOOOO	OOOOOOOOOOOO
ō AAAAAAA	(ring letters, ring signs)
(drawing of a head)	EEEEEEE
	EEEEEE

(10)

(drawing,
 ring signs
 and letters)

I beg and I invoke¹ you today, Nassklēn,¹
 who guards and protects the¹ body of King Solomon,⁵
 all the days (of) his life.¹

I adjure you today,
 (by) your¹ powers and your names and your¹ figure(s),
 that at the moment¹ that NN wears your figure,
 you must ¹⁰ begin guarding him¹
 all the days (of) his life,¹
 from all evil spirits
 and¹ unclean spirits
 and all powers¹ of the devil
 and ¹⁵ all temptations
 and attacks
 and all¹ magic
 and all sorcery {and} of¹ the devil.
 Drive them from¹ NN,
 yea, yea, at once!
 It is done.¹

Satōr Aretō Tenēt Ōtera Rō²⁰tas,
 the one who is holy, our savior Jesus Christ,¹
 (ring signs and letters)¹
 ŌRōRōRōFFFF¹
 ŌRōRōRō RFF¹
 Michaēl Gabriēl Suriēl Raf²⁵aēl Zetekiēl
 Samphoēl Anaēl¹
 Anaēl:
 Help, protect NN,
 Barch Bas¹

IIIIIII CHCHCHCHCHCH (ring signs)

(11)

(ring letters and signs)

Baletharoi¹
 Sariōini¹

angels

97.
apers

nces

1800.
berg.
85.II.
pers

Michaēl Gabriēl Raphaēl Suriēl¹
 Sarathiēl Zetekiēl Anaēl⁵
 Satōr Sabaōth almighty
 Jesus Jesus Jesus,¹
 the savior, Emmanuēl,
 Aretō¹ Adōnai Methemōn:
 You must release¹ the blood of NN, yea!
 Tenēt Elōi
 Ōtera¹ Elēmos
 Tōras Sabaōth:¹⁰

Help, watch over, release (?) the blood¹ of NN,
 yea, yea, at once, at once!
 It is done.

(bottom of page blank)

(12)

In the name (of) the Father and (the) Son (and) the Holy Spirit!¹

Manix	Phourat	Phouranei
-------	---------	-----------

Jesus Christ (ring signs, ring letters, drawings of guardians)

Abiouth	Jesus Christ	Garnabiouth
---------	--------------	-------------

	(on a shield:)	the son of
	Yōkap the father	the virgin
	Yaō Saboōth	Mary;
(on a figure:)	Adōnai	Alkar
Mosos	Watch over NN.	Karha

Garnabiēl	Bēth
-----------	------

(on a figure:)	Sabaōth	Bēthaei
Ssisos	A Ō (in ring letters)	

Bēthaf

(13)

Manix Phourat Phouranei,
 these 3¹ guardians who watch over the body (of) the Father almighty,¹
 you (sg.) must watch over my body—me, Joseph son of Paraseu.¹

Abiouth Garnabiouth Garnabiēl,⁵
 these 3 guardians who watch over the body of Jesus Christ¹ the Son (of)
 God,
 you must watch over my body—me, NN.¹

Bēth Bēthaf Bēthaei,
 these 3 guardians who¹ watch over the body of the Holy Spirit,
 you must watch over the¹ body—me, Joseph son of Paraseu, yea, yea!¹⁰

I adjure you 9 guardians,
 by the first¹ labor pain that Mary had until she gave birth to¹ Christ the Son of
 God:
 You (sg.) must watch over NN, yea, at once!¹

I adjure you 9 guardians,
 (by) the sufferings that the¹ Son (of) God experienced upon the wood (of) the
 cross:¹⁵
 You must watch over the body of NN child of NN, yea, yea, at once!¹

I adjure you 9 guardians,
 by the five nails¹ that were driven into the hands and his feet of¹ Jesus Christ
 the Son of God,
 whose names are¹ Sōtōr Aretō Tenēt Ōtera²⁰ Rōtas:
 You must watch over the body of NN, yea, at once!¹

angels

97.
apers

nces

1800.
berg.
85.

11.
pers

I adjure you 9 guardians,
 (by) the vinegar and ¹ the gall that Jesus the Son of God tasted ¹
 when he was lifted up on the cross:
 You must watch over NN, yea, yea! ¹

I adjure you 9 guardians,
 by the 3 cries ²⁵ that Jesus called out
 until (he) gave the spirit ¹ (into) the hands of the good Father:
 You must watch over NN, yea! ¹

I adjure you 9 guardians,
 by the spear ¹ thrust that was delivered into the right side ¹ of Jesus the
 Son of God
 when he was lifted ³⁰ up on the cross, and water and blood ¹ poured
 out:
 You must watch over NN, yea!

(14)

I adjure you 9 guardians,
 by the 3 ¹ teardrops that came forth ¹ from the eyes of the good Father
 upon ¹ the head of his Son Jesus when he was lifted up on ⁵
 the cross,
 that (you) watch over NN, yea, at once! ¹

I adjure you 9 guardians,
 by the ¹ holy remnants that are placed ¹ upon them,
 the body and the blood of Jesus ¹ the Son of God,
 in the church ¹⁰ of (the) Son, the child in the heavens (?):
 You must watch over (NN). ¹

I adjure you 9 guardians,
 by Ō(r)pha, ¹ the body of the Father,
 and Ōrphamiēl, ¹ the great finger on the right hand of the Father, ¹

and Abrasax, who measures the right hand ¹⁵ of the Father: ¹
 You must watch over the body of NN, yea, yea, at once! ¹

I adjure you 9 guardians,
 by the two ¹ hands of the Father almighty,
 whose ¹ names are
 Andramiēl, which is his right hand, ²⁰
 Drachaēl, which is his left hand:
 You must watch over NN, yea! ¹

I adjure you 9 guardians,
 by the two ¹ feet of the Father almighty,
 whose names ¹ are
 Thaōth, which is his right one,
 Thaōtha, ¹ which is his left one,
 that (you) watch over NN, yea, at once! ²⁵

I adjure you 9 guardians,
 by his 4 ¹ pillars that hold up heaven, ¹
 whose names are
 Sēt Sēntas

(15)

Sēntalalas
 Sēntalalia, ¹
 that (you) watch over the body of NN, yea! ¹

I adjure you 9 guardians,
 by ¹ these blessed names that are on the right side ⁵ of the altar of
 the Father,
 which ¹ are
 Sabaōth Mēthēmōn Soumithion ¹
 Perichē Akramata Taektōr ¹

angels

97.
apers

nces

1800.
berg.
85.II.
pers

F(e)miel Santalalia:
You must watch over NN, yea! ¹

Sanctus, Sanctus, Sanctus, Lord Sabaoth! ¹⁰
Heaven and earth are full of (your) (?) holy ¹ glory! Amen.

Jesus Christ, help him ¹
through the powers of these blessed names,
which are ¹

Abia Ephichē Arthasa Abaktani Ourion ¹
Eleōth Alabia Atha Abathithal
Jesus Christ ¹⁵
Pepōrk Manoushros Komuēl ¹
Sarak Metha Farmaros Pharara ¹
Ehtōrō Ōmar Adōnai
Paōratos ¹ Pamiantōs Pamētratōs
Ouphamiēl ¹ Ōrphaēl.

Jesus Christ, help NN
and everyone ²⁰ who will wear the 9 guardians,
whose ¹ names are

Abiēl Bēth Bētha Bēthanei ¹
Anaēl Eriēl Choumacha Manon ¹
Manaba.

Jesus Christ, watch over NN,
yea, at once, ¹
Sabachōriēl Sariēl Sēriēl ²⁵
Ruēl Marmaruēl Sabaōth ¹
Bathuēl Michaēl Gabriēl Rapha'ēl
Suriēl Zetekiēl Salathiēl

Anaēl. (16)

Jesus Christ, help NN ¹
through (the) power of these names,

Tara'miēl Eskehōēl Mesōb ¹
Memoi.

Jesus Christ, you must watch over NN,
yea, yea, ⁵

and everyone who will wear the figure. ¹

Let him become like the tree ¹ of life

in (the) middle (of) paradise, yea! ¹

The procedure: Write with saffron and virgin oil (?) ¹ and rose water on paper. Bind them upon them. ¹⁰ Write again on a cup (?); wash them off; pour it in the (drawing of a vessel?). ¹ Spell-free (?) water. Write (?) again (with) virgin (oil?) on a sheet, ¹ on the shoulder of a pot; . . . linen thread (?); ¹ virgin palm leaves on the shoulder of a pot. Offering: ¹ mastic; alouth; storax; muscatel; water; ¹⁵ rose water. It is done well, Amen. ¹

My heart has uttered a good saying; ¹
I myself shall declare my deeds to the king;
my tongue ¹ (is) a pen of a scribe who is fast in writing. ¹
He is fairer than all the children of humankind.

You must stop the flow of ²⁰ blood of NN,

Michaēl Gabriēl Raphaēl ¹
Suriēl Sarathiēl Zetekiēl Anaēl ¹
Sōtōr Sabaōth almighty
Jesus Jesus Jesus Christ,
the ¹ savior, Emmanuēl,
Aretō Adōnai ¹ Methemōn:

You must stop the flow of blood of NN, yea, yea! ²⁵

Tenēt Elōi
Ōtera Elēmas ¹
Tōras Sabaōth:

Help, watch over, give (?) ¹ healing in NN,
yea, yea, at once, at once!

angels

197.
papers

ences

1800.

berg.

185.

II.

apers

(17)

(10 lines of apparently magical script, with Greek-Coptic letters, Semitic-like letters, and lines and shapes in series)

with spell-free (?) water.¹¹

ⲟⲟⲟⲟ	Christ	muscatel	(star)	glass
ⲟⲟⲟ				plate (?)
(ring signs, letters)	(drawing of Christ)	limpid blood	(sun)	
mastic alouth; storax		while the moon is waxing ¹⁸		

Lord Jesus Christ,
produce a good gathering,
bring before¹ anyone, NN, and his shop,
Anani²⁰as Azarias Misaēl
Athanaēl Manu¹ēl Akuēl
AAAAAAA
AAAAAAA¹
Labaēl Uriēl B(e)msaēl:
He must gather¹ everything,
whether garments
or gold¹
or silver
or any goods,
(to) come into²⁵ the house of NN child of NN,
and all (the) generation of Adam,¹
all the children of Zoe,
and all the offspring¹ of Ismaēl
with hands full of all good things,¹
bringing them,

giving them,
(into) the hands of NN,¹
yea, yea, at once!

(18)

Sabaōth almighty, I adjure you today,¹
(by) your names and your powers and your¹ amulets
and your places where you dwell,¹
that just as you quenched the fire⁵ of the fiery furnaces
of Nebuchadnezzar¹ king (of) Babylon,
through the power (of)¹ the archangel Michaēl,¹
you quench the small (?) fire and fume¹ (and) fever in NN,
yea, at once!

Ananias¹⁰ Azarias Misaēl
Setrak Misak¹ Abtenakō
Lal Boulal Moulal¹
Boutha Bake Aules Eules
Eō¹ Sō Lektēs Mēte
Bitebōithi Ne¹dōle
Bōithōn Ethē
(ring letters, ring signs)

		Outhē
		Help!
Ananias	Azarias	Misaēl
(drawings of the three youths)		
(ring letters, ring signs)		

THEOLOGY LIBRARY
CLAREMONT, CALIF.

556126

angels

97.
apers

nces

1800.
berg.
85.

11.
pers

OCCASIONAL PAPERS

of

THE INSTITUTE FOR ANTIQUITY AND CHRISTIANITY

1. The Coptic Gnostic Library Today
by James M. Robinson
2. The Delphic Maxim ΓΝΩΘΙ ΖΑΥΤΟΝ in Hermetic Interpretation
by Hans Dieter Betz
3. An Enthronement Ritual at Ugarit
by Loren R. Fisher & F. Brent Knutsen
4. Introduction to the Facsimile Edition of the Nag Hammadi Codices
by James M. Robinson
5. Plutarch's Critique of Superstition in the Light of the New Testament
by Herbert Braun
6. Old Testament Form Criticism Reconsidered
by Rolf P. Knierim
7. Earliest Christianity in Egypt
by Birger A. Pearson
8. Renunciation Towards Social Engineering
by Vincent L. Wimbush
9. The Composition of Q
by John S. Kloppenborg
10. Anecdotes and Arguments
by Burton L. Mack
11. Carl S. Knopf and the IAC Tablet Collection
by Tova Meltzer
12. Adam and Eve and the Serpent in Genesis 1-3
by Elaine H. Pagels
13. Rossi's "Gnostic" Tractate
by Marvin W. Meyer
14. Excavations in the Deep—Structure of the Theological Tradition
by Karen J. Torjesen
15. Chalcedonian Power Politics and the Demise of Pachomian Monasticism
by James E. Goehring
16. Some Observations on the Concept of Sin at Qumran
by Clayton N. Jefford
17. Innocence and Power in the Christian Imagination
by Burton L. Mack
18. The Dromedary Revolution
by H. Keith Beebe
19. The Pachomian Monastic Library
by James M. Robinson
20. Neither Here Nor There: Luke 17:20-21 and Related Sayings
by Risto Uro
21. Itinerant Prophetesses: A Feminist Analysis of the Sayings Source Q
by Luise Schottroff
22. Traces of Early Egyptian Monasticism: The Faw Qibli Excavations
by Gary Lease
23. Manuscript Discoveries of the Future
by James M. Robinson
24. The Population of Capernaum
by Jonathan L. Reed
25. Third World Challenges in the Teaching of Biblical Studies
by Patrick J. Hartin
26. Form and Context in the Royal Inscriptions of Shalmaneser III
by Tammi J. Schneider

angels

97.
apers

nces

1800.
berg.
85.

II.
pers

27. The Ancient Library of Alexandria and Early Chr. Theological Developmen
by J. Harold Ellens
28. The Jesus of the Sayings Gospel Q
by James M. Robinson
29. The IAC: Publications of the First Quarter-Century
by Jon Ma. Asgeirsson
30. A Further Fragment of 1QSb: The Schøyen Collection MS 1909
by George J. Brooke & James M. Robinson
31. I Was Thought to Be What I Am Not: Docetic Jesus and the Joh. Tradition
by Gregory J. Riley
32. On the Old Testament's or TaNaK's Spirituality of Human Existence
by Rolf P. Knierim
33. The Origins of Kingship in Israel and Japan: A Comparative Analysis
by Marvin A. Sweeney
34. Nag Hammadi: The First Fifty Years
by James M. Robinson
35. The Gospel According to the Jesus Seminar
by Birger A. Pearson
36. Medieval Diversity and the Charivari
by Nancy van Deusen
37. The Authority of Scripture: Canon as Invitation
by Antony F. Campbell, S.J.

BF
1600
.M3413
1997

The magical book of Mary and the angels
: in English translation. --
Claremont, CA : Institute for
Antiquity and Christianity, 1997.
21 p. ; 25 cm. -- (Occasional papers
; no. 38)
Cover title.
Includes bibliographical references
(p. 4).
1. Magic--Texts--Early works to 1800.
2. Universitätsbibliothek Heidelberg.
Manuscript. P. Heid. Inv. Kopt. 685.
3. Magic, Coptic--Manuscripts. 4.
Manuscripts, Coptic--Germany--
Heidelberg. I. Meyer, Marvin W. II.
Title III. Series: Occasional papers
(Institute for Antiquity and
Christianity) ; no. 38.

CCSC 26 JAN 98 37393314 CSTMxc